

CONFESSING CHRIST – DAILY LECTIONARY AND PRAYERS

Pentecost/Trinity (2) 2011

Frederick R. Trost and Colleen Darling, Editors

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“My heart is steadfast, O God,... I will sing and make melody.”

(Psalm 108:1)

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Sunday, 9 Pentecost/8 Trinity, 8/14	Psalm 67:1-3 +1941, Maximilian Kolbe 1846, Henry David Thoreau jailed (War tax resistance)	Rupert E. Annis Topsfield, MA
Monday, 8/15	Psalm 67:4-7 *1917, Oscar Romero	Otto Artopoeus Bellevue, KY
Tuesday, 8/16	Psalm 66:1-7	Sally S. Bailey Raleigh, NC
Wednesday, 8/17	Psalm 66:8-12	William Baran Kittery Point, ME
Thursday, 8/18	Isaiah 56:1-2 +2008, George Knight	William Barker S. Wellfleet, MA
Friday, 8/19	Psalm 133 +1622, Blaise Pascal	Linda Barnes Colchester, CT
Saturday, 8/20	Matthew 15:21-28 +1153, Bernard of Clairvaux	Martha Ann Baumer Belleville, IL
Sunday, 10 Pentecost/9 Trinity, 8/21	Romans 12:1-8	Thomas Bentz Milwaukee, WI
Monday, 8/22	Matthew 16:13-20	Hans Berthold Schwerte, Germany
Tuesday, 8/23	Psalm 138:1-3 1535, Calvin's Institutes *1948, World Council of Churches	Gerald & Cynthia Bertsch Sheboygan, WI
Wednesday, 8/24	Psalm 138:4-6	David Biebighauser Ipswich, SD
Thursday, 8/25	Psalm 138:7-8	Eugene Birmingham Bensenville, IL
Friday, 8/26	Isaiah 51:1-3 U.S. Voting Rights for Women	Cathie Fisher Braman Fredericksburg, VA

Saturday, 8/27	Isaiah 51:7-8 *1910, Mother Teresa	Charles Brizius Elkhorn, WI
Sunday, 11 Pentecost/10 Trinity, 8/28	Matthew 16:24-26 +430, Augustine 1963, Martin Luther King, Jr. Address “I Have A Dream”	Robert F. Broeder Le Sueur, MN
Monday, 8/29	Romans 12:9-21 +1943, Simone Weil	Calvin Brown Ontario, Canada
Tuesday, 8/30	Psalms 26:1-3 +1688, John Bunyan	Richard S. Brueseke Owensville, MO
Wednesday, 8/31	Psalms 26:8-12	Martin L. Bupp, II Wyomissing, PA
Thursday, 9/01	Psalms 27:1-5 1939, World War II begins	John Burgess Pittsburgh, PA
Friday, 9/02	Psalms 27:11-14 1945, World War II ends (Tokyo)	Christine Busch Dusseldorf, Germany
Saturday, 9/03	1 Thessalonians 3:11-13	Michael Caldwell Wolcott, VT
Sunday, 12 Pentecost/11 Trinity, 9/04	Matthew 18:15-20 1948, First World Council of Churches Peace Message +1965, Albert Schweitzer	John Cedarleaf Fairport, NY
Monday, 9/05	Romans 13:8-14	Richard Christensen Sheboygan, WI
Tuesday, 9/06	Psalms 119:17-18 *1960, Jane Addams	Vernon Clausing West Bend, WI
Wednesday, 9/07	Psalms 119:25-27	Richard & Ruthie Coleman Pembroke, MA
Thursday, 9/08	Psalms 119:29-32 1675, Spenser’s “Pia desideria”	Herbert Davis Dedham, MA
Friday, 9/09	Psalms 119:33-37	James G. Deitz Amherst, OH
Saturday, 9/10	Psalms 119:41-43 *1828, Leo Tolstoy	Uwe Dittmer Potsdam, Germany
Sunday, 13 Pentecost/12 Trinity, 9/11 (Day of Remembrance and Prayer)	Matthew 18:21-22	Vernon Dolde Wausau, WI
Monday, 9/12	Matthew 18:23-35 +1977, Stephen Biko	Wayne Drueck Schofield, WI

Tuesday, 9/13	Romans 14:1-6	Chet Dziczek Clinton, MA
Wednesday, 9/14	Romans 14:7-12	Roger Easland Pierre, SD
Thursday, 9/15	Romans 14:13-23 *1907, Alfred Delp	Willis Elliott Kearney, NE
Friday, 9/16	Psalm 114 *1916, Alexander Schmorell +1963, Martyred Children of Birmingham, Alabama	Marion Ellis Newmarket, NH
Saturday, 9/17	Psalm 103:1-5 +1179, Hildegard of Bingen	John Esbenschade Lancaster, PA
Sunday, 14 Pentecost/13 Trinity, 9/18	Matthew 20:1-16 +1961, Dag Hammarskjöld	Gabriel & Dorothy Fackre West Hyannisport, MA
Monday, 9/19	Philippians 2:1-4	Ralph Faisst West Bend, WI
Tuesday, 9/20	Philippians 2:5-11 *1848, Universal Peace Conference (Brussels)	William Falla Whitehall, PA
Wednesday, 9/21	Isaiah 60:1-2	J.W. & Patricia Fiegenbaum Amherst, MA
Thursday, 9/22	Isaiah 61:1-3a *1981, Hans Scholl *1961, U.S. Peace Corps	David Fisher Brooklyn, NY
Friday, 9/23	Isaiah 65:1-5	Richard & Martha Floyd Pittsfield, MA
Saturday, 9/24	Psalm 105:1-6	Jerry Folk Madison, WI
Sunday, 15 Pentecost/14 Trinity, 9/25	Matthew 21:28-32	Ron K. Freyer-Nicholas Wildwood, FL
Monday, 9/26	Proverbs 30:32-33 *1924, Declaration of the Rights of the Child	Hans-Wilhelm Fricke-Hein Neukirchen-Vluyn, Germany
Tuesday, 9/27	Psalm 25:1-7 1937, Finkewalde Seminary Closed	Theodore Fritsch North Chatham, MA
Wednesday, 9/28	Psalm 25:8-12	Michael Frost Kresgeville, PA
Thursday, 9/29	Psalm 78:1-4 1795, Kant's "Perpetual Peace"	P.V. George Syracuse, NY

Friday, 9/30	1 Corinthians 11:23-26	Richard Glatfelter Monroe, OH
Saturday, 10/01	Colossians 1:2-14 +1968, Romano Guardinia	Milton E. Gockley, Jr. Lancaster, PA
Sunday, 16 Pentecost/15 Trinity, 10/02 World Wide Communion	Matthew 28:16-20 *1869, Mohandas Gandhi	Peter Goguts Wernersville, PA
Monday, 10/03	Psalm 19:1-4a +1226, Francis of Assisi +1958, George Bell	Gerald Goldsworthy Mt. Prospect, IL
Tuesday, 10/04	Psalm 19:14 +1669, Rembrandt	Charlotte, P. Gosselink Kennett Square, PA
Wednesday, 10/05	Exodus 20:1-6	Nancy Light Gottshall Collegeville, PA
Thursday, 10/06	Exodus 20:7-11	Stephen Gould Sheboygan, WI
Friday, 10/07	Exodus 20:12-17	Kathryn Greene-McCreight New Haven, CT
Saturday, 10/08	Exodus 20:18-26	Christa Grengel Berlin, Germany

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PRAYERS AND OTHER RESOURCES FOR PENTECOST/TRINITY SEASONS (2)

A Prayer of Eric Routley:

God of Glory, around whose eternal throne all the heavenly powers offer their ceaseless songs of praise: grant that we may overhear their song, and with our own lips and lives interpret them to all in whose presence we (live): that your church may behold the beautify of its King, and see with mortal eyes the land that is afar off, where all your promises are celebrated, and where all your love in every sight and sound is the theme of eternal rejoicing: through Jesus Christ our Lord. (*Robin A. Leaver and James H. Litton, editors, adapt. from "Duty and Delight: Eric Routley Remembered", Canterbury Press Norwich, 1985*)

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A Morning Prayer:

Almighty God, merciful One, who alone through faith can bring light to our hearts, let your holy countenance shine among and around us, that the dimness of our eyes might vanish and we might see your face, so that in all that comes to us this day and throughout our lives, we might sense your benevolent presence, through Jesus Christ our Lord. (*"Little Strassburg Prayer Book of 1537," transl. 2011*)

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An Evening Prayer:

Lighten our Darkness, O Lord, we beg you, and protect us by your great mercy from all dangers of this night, for the sake of your love revealed in your only Son, our Savior Jesus Christ. (*Gelasian Sacramentary 5-7 century, transl. 2011*)

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A Prayer of Thomas Arnold:

Lord, grant that my heart may be truly cleansed and filled with Thy Holy Spirit, and that I may arise to serve Thee, and lie down to sleep in entire confidence in Thee, and submission to Thy will, ready for life or for death. Let me live for the day, not overcharged with worldly cares, but feeling that my treasure is not here, and desiring truly to be joined to Thee in Thy heavenly kingdom, and to those who are already gone to Thee. O Lord, save me from sin, and guide me with Thy Spirit, and keep me in faithful obedience to Thee, through Jesus Christ thy Son, our Lord. (*Thomas Arnold, 1795-1842, head master at Rugby and from 1841 regius professor of modern history at Oxford who believed that Church and State both exist for the sake of "godliness" in personal and social life.*)

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A Prayer for the World:

Almighty and everlasting God, the Brightness of faithful souls, fill the world with Your glory, we pray, and show Yourself by the radiance of Your light, to all the nations of the world, through Jesus Christ, our Lord. (*Gregorian Sacramentary, 590, adapt.*)

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A Prayer of James Martineau:

O You, the Source of Life and Strength, many of Your mercies we plainly see, and we believe in a boundless store behind. No morning stars that sing together can have deeper call than we for grateful joy. You have given us a life of high vocation, and Your own breathing in our hearts interprets for us its sacred opportunities. You have cheered the way with many dear affections and glimpses of solemn beauty and everlasting truth. Not a cloud of sorrow, but You have touched with glory. Not a dusty atmosphere of care, but Your light shines through! And, lest our spirits should fail before Your unattainable perfections, You have set us in the path of Your saints who have learned to take up the cross of sacrifice. Let the time past suffice to have wrought our own will, and now make us consecrate to Yours. (*James Martineau, 1805-1900, pastor in Dublin, Liverpool and London, later professor of moral philosophy at New College, Manchester; he published numerous scholarly works and three books of hymns.*)

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A Prayer of St. Theresa (adapt):

Govern all by Your Wisdom, O Lord, so that our souls may always be serving You according to Your will, and not as we may choose. Do not punish us, we pray, by granting that which we wish or ask, if it offend Your love, which we would always have live in us. Let us die to ourselves, that we may serve You. Let us live to You, who in Yourself are the true life. (*St. Theresa of Jesus, 1515-1583, Spanish mystic and reformer of monastic life, who sought to live after the ideal of the saints and martyrs of the Church, taught to her by her parents. As a young girl, she left home to enter the Carmelite monastery the Incarnation at Avila. With funds supplied by Giumara de Ullon, a woman of wealth, she founded a St. Joseph's monastery at Avila in 1562 where her reforms were set in place and from where she founded other monastic communities across Spain. Her reforms took hold, but were also resisted.*)

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Music and the Doctrine of the Church:

The doctrine of the church includes more than just the contemporary generation. It includes all the previous generations of the redeemed people of God... We belong to an ongoing tradition and therefore the music of our worship should reflect this continuity. We thus sing the Old Testament psalms, New Testament canticles, ancient plainsong, old Greek and Latin hymns, as well as the great church music of earlier generations. Like those names listed in Hebrews 11, these composers of earlier generations, some known but others completely unknown, witness to us of their faith and commitment to Christ as we use their music in our worship today. But an understanding of the doctrine of the church informs us that our worship cannot be exclusively in the past-tense. The past needs to be actualized in the present and heard alongside the contemporary... (*Erik Routley, 1917-1982*)

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“Lift every voice and sing”:

Lift every voice and sing, till earth and heaven ring, ring with the harmonies of liberty;
Let our rejoicing rise, high as the listening skies, let it resound loud as the rolling sea.
Sing a song full of the faith that the harsh past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun, let us march on till victory is won.

Stony the road we trod, bitter the chastening rod, felt in the days when hope unborn had died;
Yet with a steady beat, have not our weary feet, come to the place for which our people sighed?
We have come over a way that with tears has been watered,
We have come, treading our path through the blood of the slaughtered,
Out from the gloomy past, till now we stand at last
where the white gleam of our bright star is cast.

God of our weary years, God of our silent tears, God who has brought us thus far on the way;
God, who by your might, led us into the light, keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met you,
Lest our hearts, drunk with the wine of the world, forget you;
Shadowed beneath your hand, may we forever stand, true to our God, true to our native land.

(*James Weldon Johnson, 1921*)

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The People of a Small Village:

The people of the small village and outlying farms (near Le Chambon-sur-Lignon) cooperated flawlessly, despite their own religious differences, in hiding Jews and escorting them whenever possible (in the 1940s) to the Swiss border. Most of the villagers were French Reformed, but a significant number belonged to the rather closed society of Plymouth Brethren... One day, a refugee was directed to go far out into the countryside to hide in the farmhouse of a Plymouth Brethren family. On the way she decided not to tell them immediately that she was Jewish for fear she would not be welcomed. She finally arrived at the farm and knocked on the door of the house. The door was answered by the farmer's wife, who invited her in.

“I need your help,” said the refugee simply.

“You're a Jew, aren't you?” asked the woman who was to be her protector.

“Yes,” replied the refugee with some apprehension.

The woman turned and called all her family to come quickly from house, fields and barn. As they surrounded their Jewish guest, the mother introduced her saying:

“We have a member of God's elect in our household. Rejoice!”

(This story was told by Etienne Trocme, nephew of Pastor Andre Trocme and his wife, Magda, whose congregation sheltered Jewish children and their guardians at Le Chambon-sur-Lignon from 1940-1943, Princeton, New Jersey, February 1999)

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Saints and Sinners:

“Who is closer to God,” the seeker asked, “the saint of the sinner?”

“Why, the sinner, of course,” the elder said.

“But how can that be?” the seeker asked.

“Because,” the elder said, “every time we sin we break the cord that binds us to God.

But every time God forgives us, the cord is knotted again. And so, thanks to the mercy of God, the cord gets shorter and the sinner closer to God.”

It’s true, isn’t it? We learn from sin the goodness of God—and then our shame is Exceeded only by our love.

(Joan Chittister in “Light in the Darkness”)

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“What is the Evangelical Church?”:

God’s providence has led us to an hour in which we are again faced with the question: “What is the Evangelical Church?”

1. The holy, Christian Church, whose only head is Christ, is born of the Word of God, abides in the same, and hears not the voice of a stranger.
2. The Word of God is spoken to us through the Holy Scriptures of the old and New Testaments.
3. The Word of God spoken to us is our Lord Jesus Christ.
4. Jesus Christ is the Savior of the world and the only Lord of an elect Church that he has called to eternal life out of all nations.
5. The Church lives solely from the fact that each new day it is called and borne, comforted and governed, by its Lord.
6. The Church in all its members’ lives through carrying out the ministry of preachers, teachers, elders, and deacons instituted and ordered by Jesus Christ.
7. The ministry of preachers consists in the proclamation of God’s Word to the Church and the world through the exposition of Scripture, Baptism, and the Lord’s Supper.
8. The ministry of teachers consists in the instruction of youth, in the education of future preachers, and in an investigation and examination of the purity and soundness of Church proclamation that is to be carried on ever again, and all upon the basis of Holy Scripture.
9. The ministry of elders consists in a special, common supervision of the order, doctrine, and life of the Church.
10. The ministry of deacons consists in the care of the needy, sick, and forsaken, no matter whom they may be.
11. The authority and power of this ministry is founded solely upon the free grace of the Lord of the Church.
12. Jesus Christ is the only “spiritual leader” of the Church. He is its heavenly King who lives on earth through his Spirit in every one who is obedient to his commission in serving him in the Church.
13. The offices of preacher, teacher, elder, and deacon together serve the edification of the Church. In all the variety of ministries and gifts, each has its promise and authority directly from the Lord of the Church.
14. The dominion of a single congregation over others or the dominion of an Episcopal office over other offices does not correspond to the Lordship of the heavenly Lord over single congregations but rather the service that congregations mutually owe one another and which they seek to render to one another in the form of synods composed of servants appointed thereto.

(The Dusseldorf Theses of May, 1933, were crafted by theologians of the Reformed Church in Germany as an affirmation of the nature of the Church amidst the theological confusion and the distortion of the insights of the Reformation that had developed by that time. Among those who signed the Theses were Karl Barth, Wilhelm Niesel, Alfred de Quervain and Hermann Albert Hesse. The famous first article was based on the first of the Ten Theses of Berne (1528): "The holy, Christian church, whose only head is Christ, is born of the Word of God, abides in the same, and hears not the voice of a stranger." The "stranger" by May, 1933, was increasingly reflected in the teaching of the so-called "German Christians" whose distortion of the faith of the Church was by then extremely offensive.)

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"Give us strength to endure,... teach us to die":

With your gospel, Lord, teach your congregation to die. Give us strength to endure until you call.

(Dietrich Bonhoeffer, Finkenwalde sermon, November 24, 1935)

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The Preacher:

... The preacher... is not a lecturer,... nor an exhorter; he (or she) is an ambassador of authority, a herald bearing tidings. A preacher's word is not (his/her) own. The preacher has his (or her) message not by virtue of a poetic temperament, a dynamic personality, or a mastery of fine phrases, but as a witness of the Word of God... *(Joseph Fort Newton in his essay, "The Sermons of Karl Barth," composed as part of the preface to Geo. W. Richards, Elmer G. Homrighausen, and Karl J. Ernst, English translations of sermons of Karl Barth and Eduard Thurneysen, "Come Holy Spirit," Grand Rapids, William B. Eerdmans Publishing Company, 1978)*

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New Birth:

There is a future beyond (the) present situation. And it is clear... where the new birth lies.

(Brother Roger of Taizé in "A Life We Never Dared Hope For")